NIETZSCHE AND THE ETERNAL RETURN

Miguel Serrano

NIETZSCHE AND THE ETERNAL RETURN

Miguel Serrano

Miguel Serrano

CONTENTS

- A GREAT SANATORIUM
- THE ETERNAL RETURN
- THE MAGUS
- THE GIVER OF MEANING
- COULD NIETZSCHE SAVE HIMSELF FROM MADNESS?
- THE MEDIUM
- HALLUCINATION OF THE ATOM
- TIME THAT TRAVELS TO THE PAST
- KALKI AND THE WHITE HORSE
- THE TRAVELER AND HIS SHADOW

A GREAT SANATORIUM

Everyone knows Switzerland is a special land, but remains generally ignorant of the fact that in the depths of the Swiss there sleeps a romantic, beyond what the Swiss call their 'Helvetic spirit' that includes every Canton, from French Switzerland passing through the German to the Italian, making the latter so different from Northern Italy, Milan and Lake Como, though they are scarcely ten kilometres apart. The Swiss suffers quietly from being who he is, or rather who the world believes he is: a petty bourgeois preoccupied with his safety, his banks, his watches, his cheeses, with a very limited bourgeois view, with the nearness of one mountain to another. If he has come to be like this, or seem like this, the Swiss compensates by preparing his land for an advent: the arrival of an extraordinary visitor who must come every so many years and who, ignoring the norms of the 'Helvetic spirit', almost making an omission of them, finds himself projected into eternity. In the past this land has received Rilke, Romain Rolland, Herman Hesse, Thomas Mann, Nietzsche. At present Krishnamurti lives here.

Thus, creating conditions conducive to the advent, the Swiss is redeemed. Meanwhile, Switzerland is the hotel, the manager of a Great Sanatorium of humanity which provides the means for some exceptional beings by which each of them projects himself to live, to suffer, here to dream and often here to die. In this Great Sanatorium which the Swiss preside over they have provided, in addition to the watches that count the minutes of those lives, the springboard for them to leap into eternity. And if in truth it is not the inhabitants of

this land who really make it happen, then their mountains, pure snows, lakes and forests do so; in dreams that move deeply in the soul of this land though she realises it not, but allows them to be realised in others.

I read Nietzsche in my teens. Since those years I believe I have not returned to his books. Nevertheless, I knew the greatest influence in the literature and life of Herman Hesse was Nietzsche, his master in the unrivalled handling of the German language and in his way of life.

Well, here I am among the peaks and snows of Sils Maria, standing in front of the house in which Nietzsche lived more than eighty years ago.

Herman Hesse wrote the following about this house: “Also, in Sils Maria, there was a distinct experience for me, a sight that from that day to this has become more important and dear, that I contemplate every time with a moved heart; I mean the somewhat somber house glued along the rocky foot of the mountain where Nietzsche had his house in the En-gadine. Amid the bustling and mottled world of sports and tourism and the grand hotels of the present, it still stands proud and stubborn, and observes the visitor slightly and grumpy and jaded, awakening veneration and compassion at the same time and remembering with urgent warning that high and noble human figure, the hermit with his heretical doctrine.”

I feel a knot tighten in my throat. Will the memories of my youth of a sudden come rushing back? No, this is something that comes from somewhere outside of me, because “this noble human figure”, who was once here, is a sign up there that does not darken, to be picked up by the chain of successive generations and rethought with urgency so the species should not drown destroyed by machines and vulgarity, so that the seed of man not be annihilated.

Opposite the house, now converted into a modest museum by the same German-Swiss Bodmer family that donated a house to Hesse in Montagnola, the family has had a bronze eagle sculpted in memory of the eagle of Zarathustra; an eagle with wings ready to take flight. We got with her to a rock by the lake where Nietzsche envisioned the Eternal Return of all things; because the Eternal Return was not an idea, a theory initially rationally designed by Nietzsche but, as he himself declared, a revelation. An idea that came suddenly from on high, or from the depths, and exploded in the centre of his being. What Nietzsche immediately had to do was fight so that this revelation would not transform herself into a religion, and he into a

prophet or possessed. He wanted to study high mathematics and physics at the University of Vienna to clothe the idea with prestigious and understandable robes.

That beautiful and extraordinary woman who was Lou Salomé, the spiritual love of Nietzsche and Rilke, disclosed in a letter that "Nietzsche incessantly returned to the wrong intention of finding an irreducible scientific basis for his idea, through studies of physics and atomic theory. He would study science at the University of Vienna or Paris. Then, and only at the end of many years of absolute silence, he would return among men as Doctor of the Eternal Return…". Nietzsche said: "The idea of the Eternal Return, this supreme formula of affirmation, the highest that can be conceived, dates from August 1881. It is set on a sheet of paper with the inscription: 'At 6,000 feet above men and time.' That day I walked through the forest on the shore of Lake Silvaplana, where I halted next to a formidable rock that rises in a pyramid not far from Surlei. There this idea came to me".

And at the beginning of her letter, Lou Salomé wrote: "These are for me unforgettable hours during which he confided this idea to me for the first time, as a secret, that is, as something whose verification and testing caused him horror: he spoke in a low voice with every sign of the deepest terror".

Ever since my first reading of Nietzsche what impressed me the most and must remain was his concept of the Eternal Return, striving hard to understand without completely reaching it. (Would Nietzsche himself achieve it?) I knew the doctrine itself was not metempsychosis, reincarnation or the resurrection of the flesh, although the idea could be erroneously linked with them. An exact feeling has haunted me that something crucial is concealed there, captured in a new way never before, thus penetrated and that must be made actual even at the risk of suffering the same terror.

Nietzsche tried to give a scientific basis for his revelation, as Lou Salomé tells us, studying atomic physics. But at the end of the Nineteenth Century no one had yet entered the phantasmagoric world of subatomic and quantum physics, which in our view should make possible a return of the Eternal Return. And this seems compelling to us, because the essence of his revelation remains untouched. Much higher the eagle traces his circles.

THE ETERNAL RETURN

He tried to explain his revelation of Sils Maria thus:“The amount of power in the universe is determined and not infinite. Consequently, the number of positions, variations, combinations and developments of this force is certainly vast and almost incalculable, but always determined and never infinite.

Which is to say this force is eternally equal and eternally active, because the time in which this force develops is infinite. Until now there has already passed an infinity, which means every possible development of said force has already occurred. Hence all momentary developments must be repetitions. So what this force produces and what is thus born from her successively, forward and back, everything has already been an infinite number of times as the set of all forces reproducing their evolutions.”

“At one time it was believed that an infinite, inextinguishable force would correspond with infinite activity through time. Now it is thought the force remains the same and does not need to be infinitely great. The force is eternally active, but no longer needs to create an infinite number of things; the force can repeat itself; such is my conclusion.”

“An ever new becoming again to infinity is a contradiction; one would suppose a force that grew to infinity. But where does this force come out from? It should have to have started at a certain time and would have to stop. The concept of a beginning is absurd, since that would mean an equilibrium of the force. If ever the forces had reached a perfect balance, then it must be eternal. If ever the forces had reached a perfect balance, this would last even now. There are no variations to infinity, forever new, but a circle of a certain number of variations that are repeated incessantly; activity is eternal, the number of products and systems of forces, finite.”

“Everything has necessarily already happened, because an infinity of time has already passed, because there are no new possibilities, and everything has occurred an infinite number of times.” Always from each moment backwards one already counts an infinite time past.

“If the world had an end it would already have been reached. If there were a definitive state for the world it would equally already be realised. If there were a permanent state and rest and in its course the world had been in such a state in the strict sense of the word, just for a moment, *then the world could already not become anything*.” “Let us beware of attributing tendencies to this circle of things, an end, or to appraise it according to our needs as boring, stupid, etc. Certainly, we

see in it both the highest degree of irrationality as well as the opposite, but we cannot measure it according to a criterion of rationality or irrationality since these predicates are not applicable to everything… The circular movement is not ulterior formation; it is the primordial law. The chaos of everything as negation of every finality is not in contradiction with the idea of a circular movement; this latter is simply a blind necessity without any kind of formal finality, ethical or aesthetic. Lacking any intention in part or in whole… One need not think that everything has a tendency to realise certain forms, that everything wants to be more beautiful, more perfect, more complicated. All this is anthropomorphism… Everything is repetition: Sirius and the spider, and your ideas in this instance, and this thought that you now form that 'everything is repetition'."

"The whole world is the ashes of countless living things, and though what lives be ever so small in comparison with the whole, this whole has already lived in another time and will return to live again. If we admit an eternal time, we must admit an eternal movement of matter."

"Whoever you are, beloved stranger, who I meet for the first time, surrender to the charm of this hour and the silence that surrounds us on every side, let me relate a thought that rises before me like a star and could shed its light on you as on any other, because this is the mission of the star."

"The world of forces does not suffer any decline since on the contrary in an infinite time these forces would be declining until completely consumed. The world of forces finds no rest, since otherwise this would already have been reached and the clock of existence would have already stopped. Hence the world of forces is never in equilibrium, has not a moment of rest; the quantity of force and movement are always equal in every time. Any state that this world can achieve will have already been reached and not once but an infinite number of times. Equally this instant has already been given in another time and will return to give itself, and every force will be distributed again like now; and the same can be affirmed for the instant that preceded it and the one that will follow.

Warrior! Your entire life is like an hour-glass of sand relentlessly turning itself upside down and always re-runs the same sand; a minute of time during which every condition that determines your existence returns again in the orbit of time. And then you shall return to encounter every one of your friends and every hope and every error and every blade of grass and ray of light and every multitude of

objects that surrounds you. This ring in which you are a small link will return to shine eternally. And in the course of every human life always an hour in which, first to one, then to many and then to everyone, the idea of the Eternal Return of everything: this will be for humanity the Noontide Hour."

"At this point in the reading of these lines we cannot cease to ask ourselves: Shall we find here the origin of 'déjà vu' of the psychiatrists and parapsychologists? Will this be as sensed by the believers in Reincarnation and the Resurrection of the Flesh, who have only given a different interpretation to intuition? Which ones have interpreted more accurately, they or Nietzsche?

The hermit continues:

"My doctrine reads thus: Live such that you want to live again! You will live again!... The question in everything you propose to do is: Is this of such that I would like to do it for an eternity? … Stamp the seal of eternity on our life! When you feel the hour of fare-well approaches, and perhaps soon, then the sunset of this feeling illuminates your lucky star. Do not despise this testimony: the meaning is you love life and love yourself, and love as you have lived and strived, and you aspire to make your life eternal. But do not forget the perishable sings her song and on hearing the first verse almost dies of nostalgia at the thought that everything could go on forever." "Do you think you will have a long rest before your rebirth? Then you are wrong! Between the ultimate instant of your consciousness and the first reflection of the new life ***no time elapses***; it is like lightning. ***Timelessness and succession ally to one another as the intellect disappears***".

"Are you really prepared? You must have passed through every degree of scepticism and have bathed with delight in the cold waters of the torrent: otherwise you shall have no right to this idea. A valley between golden ice fields and a pure sky…".

THE MAGUS

We follow the shadow cast by the flight of the eagle up above in those pure rarified heights. In those solitudes we suddenly hear a scream: "Only he endures who feels able to repeat himself forever!"

Did we hear right? And again, more screams:

“From the moment this idea appears all colours are changed, and history is another…” “The history of the future: this thought will triumph more and more, and those who do not believe in it shall radically disappear, for they have a short life on their conscience.”

What does this mean? Is it the negation of the doctrine of the Eternal Return, where nothing can be altered? Is this fanaticism, the ecstasy that transforms into religion, into maxim, into a threat? Also when he says: “In the course of every human life there shall always be an hour in which, first to one, then to many and later to all the most powerful idea, that of the Eternal Return of All Things: this shall be the Noontide for humanity?”

What is the Noontide? Does it mean a special situation in the Circle, or a going out from the Circle? Is it like an echo of Buddhist Nirvana, which also shows, first to one, then to many and someday to the entire Wheel of Karmic Reincarnation? Nietzsche would deny such things are still possible.

Nietzsche was too lucid, insightful and he was always alert to the dangers of the fanaticism he fought so much, and that he knew could have drawn him to become the founder of a new religion. He would not fall so naively into a contradiction of this kind. Rather there would be an essential aspect of the doctrine, something perhaps introduced surreptitiously and despite himself, and this he would leave without clarification, guarding it for himself, taking it with him into the watery depths.

There are slight indications: “The most powerful idea takes contributing forces previously used for other ends and therefore has a shaping power, ***creates new laws*** in the movement of forces, but ***does not create new forces***; in this lies ***the ability to determine and order individuals in a new way through their emotions***”.

So we leave the door ajar to allow ourselves a glimpse into his secret laboratory, where he prepared to conceive the Superman, this new being which must be created by mutation (that man presupposes) by means of a Great Idea that “takes contributing forces previously used for other ends, but ***does not create new forces***”.

The will to power was also a fundamental princi-ple in the philosophy of Nietzsche: accumulation of energy in a given individual, a communicating ves-sel, able to produce a “high tone of the soul”. This is the instinctual life that must be heard, his “ghost” that must be interpreted in the Great Idea emerges not from the conscious mind,

but from those depths.

Only such ideas, which appear as “revealed”, are able to express the “ghost” of instinctive life with fidelity and are pregnant with the energies of the most “high tone of the soul.” When they come to pass, when they emerge to the surface, then they have a “shaping power and are able to create new laws that determine and order individuals differently”, producing “Formations of Sovereignty”.

We must reproduce what Nietzsche says about Inspiration, as he experimented with it, possessed it, when conceiving his Zarathustra and the Eternal Return:

“The idea of revelation in the sense that something becomes suddenly visible and audible with in-describable certainty and accuracy, which profoundly convulses and upsets one – describes simply the matter of fact. One hears – one does not seek; one takes – one does not ask who gives: a thought suddenly flashes up like lightning, it comes with necessity, unhesitatingly – I have never had any choice in the matter. There is an ecstasy such that the immense strain of it is sometimes relaxed by a flood of tears, along with which one’s steps either rush or involuntarily lag, alternately. There is the feeling that one is completely out of hand, with the very distinct consciousness of an endless number of fine thrills and quivering to the very toes; - there is a depth of happiness in which the pain fullest and gloomiest do not operate as antitheses, but as conditioned, as demanded in the sense of necessary shades of colour in such an overflow of light. There is an instinct for rhythmic relations which embraces wide areas of forms (length, the need of a wide-embracing rhythm, is almost the measure of the force of an inspiration, a sort of counterpart to its pressure and tension). Everything happens quite involuntarily, as if in a tempestuous outburst of freedom, of absoluteness, of power and divinity… as if all things came unto one, and would fain be similes…”

“- Has any one at the end of the nineteenth century any distinct notion of what poets of a stronger age understood by the word inspiration?... If one had the smallest vestige of superstition in one, it would hardly be possible to set aside completely the idea that one is the mere incarnation, mouthpiece or medium of an almighty power.”

We must remember these extraordinary words of Nietzsche; we shall return to them at the end of this study.

What is it that Nietzsche believed possible to realise, this so great something, within the blind Circle of the hazards of Eternal Return?

Because everything is succession of chances: “Beware of asserting that a law, whatever it be, dominates the universe as an eternal property of the same. Every chemical property may have formed and then perish and then be reformed… Is the diversity of qualities in our world also a consequence of the absolute origin of capricious qualities, although they no longer appear on our planet? Or have we accepted a rule we call cause and effect without knowing it; an arbitrariness raised to a rule, for example, chemical hydrogen or oxygen?

Is not such a rule merely a chimera prolonged?...

Must we also consider the laws of the mechanical world as exceptions, and in a sense as one possibility among others? Should we think we have been thrown casually into this corner of the mechanical universe?

That everything chemical is, in turn, the exception and random chance in the mechanical world? And the mechanical world a lawless game that would finally gain such consistency as the organic laws now possess in our observation? Such that our every mechanical law were not eternal, but would have had a beginning and development among other infinities of different mechanical laws, as the reminder of them, or would they come to dominate in certain parts of the world and not in others? We seem to require a will, a true irregularity possessing the potentiality of becoming regular; a native stupidity that does not even serve for mechanics… We would have to admit a non-mechanical form as the most universal form of being, a form subtracted from the laws of mechanics (if not accessible to them) … What is the most universal being now and forever?

In the last part of this study we shall see how Nietzsche was ahead of his time in the formulation of these questions.

But what is the crux of his vision, if there is a crux?

Where is the exit, or is there no exit? Where does the Superman and the Noontide of the revelation of Eternal Return fit? Perhaps in the suspicion that, in some way, chance can become destiny, and something can be created, modified within the Circle of Eternal Return although only “to create new laws in the movement of forces”, but “without creating new forces”?

If the “higher tonality of the soul” is achieved not by rational conscious thought, but by “the Greatest Idea” that comes from the depths as a revelation, an *Inspiration*, like “an Idea thought by

another", of which we are only "the incarnation, the spokesman, the medium of higher powers"; if the "ghost", that "other" of instinctual life, can only be interpreted by this class of Ideas, then, only poetry and magic will be apt to transmute chance into destiny and "create new laws in the movement of forces"; only they can create the Superman and alter even in the least part what happens inside the blind circle, which would by no means be the degree of transmutation in this case.

Only magic and poetry will reach the Noontide of revelation, and not the science of the Nineteenth Century; the science of the Twentieth Century is already poetry.

And so, we have come, destiny wishing as much, to unearth the secret clue that the hermit wanted to keep for himself, carrying it with him to the depths of his shipwreck, to the new day of his resurrection: Magic, Poetry.

That is, every change occurring within the Circle of Eternal Return is invention, pure creation, similitude: illusion, Maya. Because this is Magic and Poetry. Nothing more, nothing less.

THE GIVER OF MEANING

"I walk among men as among fragments of a future I see. My efforts amount to this: To be able to gather and recompose these fragments and everything that is enigma and terrible chance?"

"And how shall I bear to be a man if man were not also poet and diviner of riddles, the saviour of fate?... To be able to reproduce the world that is nothing more than a consequence of chance… Saving the entire past and saving everything *that was*, to make what *must be*. This alone can I call a salvation."

"Man is a shapeless thing, a matter, a stone that needs a sculptor… O men, for me inside the stone is a statue that sleeps, the statue of statues! Why must he sleep in the most terrible and hardest stone?"

"To make the absurd life appear as the supreme wealth… I want to introduce an imperative of creation into science. The impulsive necessity to create a being that exceeds our species… A faint shadow has visited me, the shadow of the Superman…" What is this ghost, but a being that does not exist, that man presumes, but that indicates the meaning of existence? This is the freedom of every desire, or rather of everything arbitrary." "Love resides in the end, in the vision fulfilled, nostalgia."

Nietzsche does not believe the meaning of existence is in the Circle of Eternal Return; he replaces the innumerable chances with magic creation, with the action of creative poetry, and he says: “Science is a dangerous business”. Science converted into poetry; I think.

Nothing is further from Darwinism than the Nietzschean conception of the Superman. This latter is a pure invention or creation, nearer to Lamarck than to Darwin, but nearer still to Teilhard de Chardin than to any other, since his emergence depends on ourselves, our own individual effort. (This takes place in the “Noosphere”, to use the term of Chardin.) Nevertheless, to tell the truth, this is close to no one, not even to Chardin. Nearer would be the oriental understanding, Hindu or Chinese, and the doctrine of Maya, the Great Illusion, because everything is illusion or phantasmagoria, a pure invention of man, the magus, the poet, within the Circle of hazards and fortuitous combinations of energy and light. There is a stone, there is something that nature has left incomplete (as the alchemist would say) and the sculptor, the magus must go to complete it. (“World, what else do you want to be invisible within us?” – Rilke.) Thus, the affirmation of the Noontide, the Superman, is at bottom a similitude of meaning, a divine comedy, or Divine Comedy. There is something shapeless, something that spins, a shapeable matter, we shall call it Meaning, coming not from reason, not from the intellect (something completely impossible since that does not interpret the intimate “ghost” of instinctual life), but from the highest inspiration and concentration of energy, from the “highest tonality of the soul” that is possible to achieve with our lives, with our “will to power”; with an idea that comes from the depths, from the true creative Idea.

Thus man, within the Circle of Eternal Return, seemingly has two arbitrary possibilities, two freedoms or wills (also seemingly?): That of giving Meaning and that of suicide. No other being in creation would have them, seemingly. And to give Meaning is the maximum greatness allowed. To give Meaning to that which has none (“Love me for who I desire to be, not for who I am”).

Eternity herself must be invented by man, by means of an Idea that comes as an inspiring ecstasy, from the depths. At the end of this game of light on mirrors, what remains? Does something survive? This is the doubt (“Father, why hast thou abandoned me?”) that Nietzsche resolves with his apology for the fool, the art of acting and his exaltation of the Dionysian. Is everything comedy, everything? Would the Eternal Return also be a similitude, a great imposture, yet another game of cosmic mirrors? We do not know; Nietzsche took the secret with him to the bottom of the sea.

In any case, it seems he believed to give meaning to what has none was the great mission of his life: “In the (invented) end resides nostalgia”. One must invent a purpose for a few. The remainder is insignificant energy. When meaning is not given by individuals, because energy already does not pass through them, then the energy becomes gregarious, confirming the law of reasonable progress, not the law of change. And thus, occurs slavery in reverse, that is, our “time”.

Curious to see, given this great reverse, how we have become almost what Nietzsche fought against.

The affirmer of life in her Dionysian aspect, the negator of the negators of life, the inventors of what does not exist, also proposes something that does not exist and that he knows will never exist, because it is only a creation, an invention “in which nostalgia resides”.

A histrionic dowry, a surreptitious introduction, a similitude within the Circle of the hazards of Eternal Return. Or did he believe the invented Meaning goes forth from the “highest tonality of the soul”, as “a medium of higher powers” that is more real than everything real, than every chance, than every fatal repetition of the hazards of the Circle, more real than reality, because thereby this “is irrevocable, once and forever”, as the verse of Rilke says. Because the Non-Existent Flower is more flower than all the flowers; because Creation can only create through man; because it is only through our creation that there is now creation?

Thus, individual fortunes are changed within the Circle, into destiny, into necessity and desperation into *amor fati*. “There is no chance in my life”, Nietzsche wrote to Strindberg shortly before his end.

“My chances are full of meaning…” Chances full of meaning, or what Jung would call, fifty years later: *Synchronicity*.

COULD NIETZSCHE SAVE HIMSELF FROM MADNESS?

He had to be thus. Force, Energy, the Angel destroy the glass that receives them. This “high tonality” resonates beyond an ear that can hear her. Nietzsche called the moment that followed this terrible visitation of creative Inspiration the “rancour of greatness”, a force that turns against the visionary, the medium she has used, as “with rancour”, leaving him empty or destroying him. She is a jealous God.

She is a force that pays dear. “Greatness pays dearly!”, he said.

It seems there would be some little-known fragments of Nietzsche, also written in Sils Maria, which refer to the Eternal Return, not as an “hourglass turned over again and again”, but as a Circle within which a particular I has a number of distinct lives, but always limited, a number of *different possibilities* to run through. It is in one of these different possibilities where the revelation of Eternal Return suddenly presents itself: The Noontide.

In the letter to Lou Salomé, quoted above, she does not believe or does not know this other interpretation of Nietzsche and refers only to a single life repeated *ad infinitum*. Moreover, with his enlargement of the Nietzschean doctrine, a world of consequences is opened for the sense of a self that repeats with the possibility of new realisations. A giant step is also taken of approximation to metempsychosis; the self must now run through a number of individualities given within the Circle of Eternal Return, until achieving the Noontide of their revelation.

I am aware that when I die, within infinite time, someone somewhere in this world or the universe will feel as I feel now, and this I will be I myself. I have tried to show the intuition that haunts me from childhood in my own books, especially in *El/Ella*.

It is quite possible that, on thinking the revelation of the Eternal Return, Nietzsche might experience something akin to suspecting that within the Circle there would be no self other than his own; that every other self were he himself, projected in a hallucinatory game of mirrors. Who can prove it is not so? Who can prove to me that I am not Nietzsche, that Nietzsche is not I myself? Can someone prove to me, when I die, that others will go on living outside myself? Will those others not be my self projected, or rather the innumerable but finite possibilities of energy in the circular movement of myself within the Eternal Return?

And this is how Nietzsche is Wagner and Caesar and Bismarck and Shakespeare and Bacon; he is Dionysus and he is Jesus. We know in his last moments he signed letters with every one of these names. In a single day he signed himself as Dionysus and The Crucified…

Thus, Nietzsche becomes every individual in the Circle; he can no longer return to being Nietzsche alone, in this life and in this incarnation. He has reached the Noontide; he has achieved liberation.

Which then inevitably means Nietzsche had to go mad, because pathologically and physiologically this should result in progressive paralysis. It fits the fullness of meaning within what he would call a *chance full of significance*, and Jung *synchronicity*.

THE MEDIUM

Science has made great strides since the end of the last century. Better said, the mind of man has changed direction, even when in our part of the world this only becomes visible twenty years later, and not for everyone. Issues of concern in the times of Nietzsche like being, materialism, spiritualism are in our time almost infantile resolved contradictions, when matter herself disappears, dissolved into something so subtle and strange as what has been called spirit may well be.

Nietzsche's intuitions about possible distinct laws of mechanics in different parts of the universe, or distinct mechanics; or a total lack of laws; or the over-coming of the concept of mechanics and its application to the universe are in our time realised by the science that affirms that *the universe seems more like a great thought* than like a great machine.

Nietzsche had to be affected by the state of the science of his time when trying to give a scientific basis to his vision, or ecstasy, of Eternal Return; but his genius, or his demiurge, always made him leap further, above the limiting barriers into the depths above, or below. Hence everything that was his had to have permanent applicability, able to be confirmed by science in her hallucinatory spiral, in her new directions.

In our time the reflection Nietzsche made before beginning his description of the mystery of Inspiration seems unnecessary, with his attempts to guard against "superstition": "While we maintain the least particle of superstition, we shall not be able to defend ourselves against the idea that we are nothing more than the incarnation, the spokesman, the medium of higher powers".

Why not? The same description he gave to us concerning the birth of Great Ideas, that does not come from the conscious mind but from the deepest depths (from within? from without?), and does not originate from the brain that apprehends them and "interprets" them *a posteriori*, fits in with what is now understood as the work of the medium, something studied in parapsychological laboratories together with the phenomena of telepathy and the like.

Concentrated efforts have been made in these studies without the mystery yet being clarified; so that no one can scientifically prove we are not used, utilised, by invisible powers, higher or lower, powers out there somewhere in the firmament, among other stars or in ourselves.

In our age of electronic communications and instant media information there are acronyms for everything, that synthesise everything. For extrasensory phenomena not denied by anyone the acronym ESP has been invented, short for the English words "extrasensory perception"; for the movement of objects at a distance made without the use of known physical means, the acronym PK has been given, short for

"Psychokenesis", in English.

ESP and PK phenomena are studied in specialised laboratories in the United States and England, in the Soviet Union and elsewhere. Some twenty years ago, in Bombay, there was an Institute that used scientific instruments to perform brain scans and cardiograms on yogis in trances ("samadhi"). The metabolism and blood condition is analysed while, using the will (what is the will?), the yogi controls the automatic and semi-automatic processes of the autonomic nervous system; or while he reduces his respiration to a minimum; or stops the pulse for a fraction of a second; or is buried alive for several days.

The most famous parapsychological laboratory is that of Dr J. B. Rhine and his wife, the Doctoress Luisa Rhine, at Duke University in North Carolina. Dr Rhine began his experiments in 1932. There the most sophisticated electronic equipment available to contemporary science is used: computers, etc., to statistically measure and register the ESP cases studied in this laboratory and the rest of the world. Dr Rhine has been in contact with the most respectable investigators in the world and they must exchange information with the Universities of Europe and the U.S.S.R. Professor Jung, in his famous book on the phenomena of "acausal synchronicity": "Interpretation of Nature and Psyche" written in collaboration with the holder of the Nobel Prize in Physics, Wolf-gang Pauli, makes extensive use the statistics of Rhine, to support their conclusions. Dr Rhine has coined a great many other acronyms, "Psi effects", BM, BT, STM. The experiments are lengthy, tedious and have checked telepathy and thought transmissions at a distance. The principal means used is the divination of playing cards by a person sitting in a room, while another turns the cards in a distant room, insulated with special materials. These experiments have now been extended to space travel and submarine voyages, investigating telepathy and divination with astronauts and the crews

of nuclear submarines.

They speak of amazing results that have not yet been disclosed.

For the purposes of this study we do not need to go into details covering the statistics of their results with ESP. Suffice the following conclusion of the modern laboratories of parapsychology: among other things the experiments prove extrasensory phenomena can be triggered at will by the conscious mind of the subject; when on the contrary consciousness attempts to direct them or produce them, then it disrupts and impedes everything. In general, the extrasensory phenomena are produced in states of intense emotion, especially enthusiasm and in an appropriate environment, the antiseptic atmosphere of laboratories constituting an *anti-climate*. Thus, the statistics confirm that, a certain time having passed, and the experimental subject having lost the sense of newness or enthusiasm, their “divinations”, or extrasensory phenomena, decrease until disappearing altogether.

Besides getting bored, he has become aware of the phenomena.

The phenomena of the PK type, tested in the laboratories using dice thrown by an electronic machine, as a general rule deal one card or groups of six.

Computers have been able to register that the dice are influenced by the mind of man. Considering the results obtained with ESP phenomena, Rhine asks: “If the mind can know using other means than those discovered so far, can it not move material objects directly as well, without using energy transfer?” Because this is what happens with the dice.

They have also observed rather curious “probabilistic” phenomena, also through the use of electronic technology. Hence we know there are numbers that repeat, in deaths, in aviation accidents, in shipwrecks and even with accidents involving those kicked by horses in barracks and stables.

There is no possible explanation for the PK phenomena. Even less for what Jung calls “synchronicity”, “coincidences” lacking any cause in the world of cause and effect, nor for the “Chance full of meaning” of Nietzsche: a woman said when her father died, she was surrounded by crows. While she told him this story a raven stood in the window. Professor Jung used to sit in the afternoon under a shady tree in the garden of his house in Kusnacht near Zurich; at his death a storm

unprecedented at that time of year broke out and the tree was struck by lightning. Nietzsche was thinking of translating his works into French and he received a letter from Strindberg who tells him that he is the French translator of his works.

“Synchronicity” occurs, erupts and there is no ef-ficient cause that explains it. Only the *Meaning* warrants it, transforming it into symbol, myth or legend.

(“Things present themselves to us eager to transform themselves into symbols”.) But the *Meaning* must be given, discovered, contributed, *invented*. All or nothing.

In the aforementioned book, Jung and Pauli study “synchronicity”. Pauli’s essay is based on the Jungian concepts of Archetypes of the Collective Unconscious.

It is possible the repetitions in aviation accidents, shipwrecks and even wars are “archetypal”. There are archetypal numbers. But what is the Archetype?

At the end of his life Jung coined a new term to try to explain the inexplicable: Psychoidal. That would be everything that somehow transcends the psyche.

Thus, the Archetypes may come to be the gods or demons of Mythology. Or those higher powers who direct us, or use us, from outside or within the Circle.

HALLUCINATION OF THE ATOM

Nietzsche said: “Atoms seek pleasure and pain.”

With the passing of the years one can hear an echo sound in that similarly rarified space of quantum physics: “Atoms are not things.”

It is not parapsychology that already introduces us to the most fantastic and extraordinary universe.

This same science would find confirmation in subatomic physics and contemporary mathematics, disciplines that were until now considered as *exact*.

The entire concept of a mechanical universe has crumbled when science has come to suspect the world may be “a great thought” because “atom seeks pleasure and pain”.

At its core or centre, the atom is composed of a proton and a neutron, the first with positive charge and the second without charge or neutral. The atomic mass is concentrated here. Its outer shell, its wrapping so to speak, consists of the whirling electron, with negative charge.

Until 1930, only these three elementary particles were known as the ultimate constituents of matter.

Whereas at present dozens of other particles have been discovered that originate in cosmic radiation, or in laboratories. One already thinks about the existence of other more elementary particles, perhaps not even elementary nor any longer particles, with the most curious or quirky slangy names, the jargon of mathematicians and quantum physicists who busily go “to hunt” these kinds of invisible particles in laboratories.

The hunt for invisible particles travelling at tremendous velocities is complicated. Ingenious traps are set; they prepare “sensitive liquids”, “bubble chambers” through which the particles must pass.

And there the particles leave their trace in the form of sparkling lines like supersonic jets leaving behind vapour trails in the sky, or like stones thrown into a well tracing their concentric circles. They are precise and fantastic lines, curves, designs, labyrinths, ecstatic flowers: the writing of the particles, messages, signs; perhaps letters of love, pain and pleasure. In any case the signs of their life, the footprints of their “ghost”.

They are studied, translated, measured in such a way that their exact electric charge is known, their energy, their weight, their velocity, their duration, their *momentum*. Like the light of a star that has died, already passed on, that we have never seen and never shall.

It has thus been possible to observe something implausible, to calculate it, or rather see it with the mind, not with the physical eyes, we should say, with the “third eye” which was also the one that first saw the atom, because the atom was just an idea and its partition, its disintegration, was only *the explosion of a thought*. One has thus come “to see” what was unthinkable: the transformation of mass into energy, and vice versa. That is, the disappearance of matter as understood until the end of the last century, of matter that is touched, that is felt and that already ceases to exist in purity. When a photon, a “fistful of light”, “concentrated light”, lacking mass, crosses the nucleus of an atom the photon becomes an electron and a positron

(electron with positive charge, an anti-electron); or the proton becomes two pairs of them.

The electron and positron have mass. Thus, energy has become mass. So when an electron and a positron meet they mutually destroy each other and their masses become the high energy of gamma rays. Pure magic, alchemy. All this happens below the apparent reality of forms. One has reenacted the concept of Maya, the Illusion of Hindu philosophy: the infinite play (limited, Nietzsche would say) of forms, the hallucinating game of mirrors.

In 1930, Pauli spoke for the first time about a particle with completely ghostly qualities that had not yet been "caught", but that he was certain existed. He had his premonition, his "Inspiration", one might say as if the particle had spoken to him in dreams. He named it the "neutrino". This was the premonition that won him the Nobel Prize. The neutrino would have no physical property, electric charge or mass; it is not attracted by gravity, by an electric or magnetic charge, passing through them all, the atom and its nucleus, like ghosts through walls. It is captured only with the mind and that is where Pauli has "hunted" it. Not in the physical brain, since the neutrino passes through the brain like a wall it does not see, as if through an open window; they travel at the speed of light and seem to originate in the Milky Way or other galaxies. Every moment, at this very moment, millions of neutrinos will be passing through our body, our brain, without our knowledge of them, nor they of us. For the neutrino our material world, our matter, we ourselves, will be clouds, shadows, cosmic voids.

They do not see us, as we do not see them. Perhaps they may also discover some trace of our passage through the firmament. Maybe for our pain, or our love.

This particle that Pauli predicted like a calculus of quantum physics came to be discovered twenty-five years later, in 1956, in the laboratories of an atomic reactor in the United States.

How does one "hunt" the neutrino? Thanks to the collision with another neutrino. This happens; neutrinos enter into coalitions only among themselves. Laboratories have been established to promote their accidents.

This quasi-ghost of the mind, without physical properties, has led the learned quantum physicists to think that there are even more ghostly and subtler particles that in the end could give us the link between

matter and mind. There is talk of the Universal Mind. Mind as an activity and order similar to electricity or gravitation in the universe; it is said there may be a formula that comes to capture their interaction and transformation according to the Einsteinian theory of relativity. One imagines the existence of a particle that unites mind and matter, that provides the drawbridge. The astronomer V. A. Firsoff proposes the name “mindon” for this particle from the Universal Mind. (“Mind” in English, and hence “mindon”.) These particles would be what enable the mind to make use of the physical brain.

All this remains too steeped in the concepts of atomic physics, also surpassed by what would appear above and below the atom, the sub- or supra-atomic. Therefore, other physicists and mathematicians propose new entities: the “psicon” and “psitron”, which no longer have the character of particles and are only configurations (the “psi” of quantum physics). What has in truth been established is a bond, a link between subatomic physics and parapsychology. The best of these physicists and Nobel Prizes are also important members of institutes of psychological and parapsychological research. We have already seen Pauli collaborate with Jung.

On these high peaks and troughs reached by contemporary mathematicians and physicists, true poets, the eagle cannot fly or trace his circles because there is no matter, because “our matter” has croaked. Only neutrinos pass through there, positrons that we do not see and do not see us. They are angels, messengers from another reality, from other skies, other futures and galaxies. We conceive of them as infinitely small, but perhaps they are infinitely great. They are the angels who do not see us. But… is it certain they do not see us?

TIME THAT TRAVELS TO THE PAST

Who is this strange character, the positron, with a name like the city of Poseidon, Atlantis? Something unthinkable: an electron with positive charge; in truth an anti-electron, an anti-particle. And behold, the learned quantum physicists discover anti-particles; for every particle there is an anti-particle. Fifty have already been discovered. An entire sea of cosmic emptiness would then be populated with electrons of positive charge, in which no emptiness exists. Those particles are the opposite of every one of our particles; therefore, they act following contrary laws, or “without laws”. Pure surrealism: entering or leaving through two doors at the same time, to walk forward we must walk backwards, to see something one need not look at it, to not see it one must look at it. All this, so to speak, to try to

give an idea of the absurdity of this “other reality”: the space of poetry, *anti-matter*.

Other galaxies may possibly consist of anti-particles, exclusively of anti-matter. In some other part of the universe other laws govern the universe, or there are no laws, as Nietzsche said. Here on earth the anti-particles have short life and cannot persist. But there perhaps yes? And will our particles, our pro-particles, be the short-lived ones because there they will be “anti-”? When matter and anti-matter meet in the universe, they disintegrate each other. It is possible, it is thought, that the suicide of the Supernovas is due to this fatal encounter. And also, the combat of the angels of Luzbel with those of the Archangel Michael?

Are these already the regions of Father Aether, those of Hölderlin, who likewise lost his reason in the encounter with the terrible angels?

Feynman, a physicist, suggests that the positron is simply an electron that, for a moment, *moves backwards in time*. The same would happen with every anti-particle. In the Feynman diagram representing space and time the particles can move forwards and backwards in time. We ask: When an anti-particle visits us, does it truly visit us or is it just a particle that has suddenly moved back in time? And if it visits us, is it something that comes to us from the future? Are there galaxies, worlds, entire regions of the universe where time goes in reverse, moving from future to past? The “visitors” who do not persist here, on contact with this “atmosphere” where time goes towards the future.

To advance through these sensitive regions new working hypotheses have been proposed. For example, the universe of five dimensions, with three spaces and two times suggested by Eddington. But the one who has gone the furthest, trying to open breech in physics, is a mathematician; Adrian Dobbs perfects the hypothesis of the two times, or rather a time in two dimensions.

The first dimension of time goes towards the future, like a bow. The second dimension moves in waves like a great breathing, like a diastole, or like an emanation. In the first the law of causality operates; in the second “probability”. (We would say the

“chance full of meaning” must operate there.) By considering the “probabilities” in this second dimension one could *anticipate oneself*. From thence the experience of telepathy and premonitory dreams, the “déjà vue”? In the second dimension of time, the *objective possibilities* become the effects and their causes in the first dimension. Dobbs says:

“In a second dimension of time, the *objective possibilities* of the future are contained like compressed, condensed dispositional factors (the *seed atom* of Hinduism and occultism, the negative of the picture?) that would incline or predispose the future to occur in a certain way”. Or not, we add.

Let us continue our story.

Where are the “probabilities”? In the future, or are they already contained within the present? They are here, in me, but only one is fulfilled; the others are not. And will be fully completed in the future; but for this to happen the future must come to the present, where probability and the future encounter each other virtually. The second dimension of time does not go towards the future, but backwards towards the past. The future is contained in the present, in the probabilistic of this “inner time”, so to speak. The second dimension of time is (like the first) something internal, subjective.

There are a great number of probabilities, but they are not infinite. The mystery is always: Why is one realised and not another? Does or does not the possibility exist of passing through two or more doors at the same time? The visitors from the future would do it in that way. Only we pass through only one door.

We, “those here”.

Sometimes just the perception of the possibilities offered by the future is enough, just to conceive it, so it is not fulfilled and the other is made possible instead. In this Sealed Book of Future Chance, it is impossible to read the last page, perhaps because then everything would end. The law governing the second dimension of time is *coincidence*, the chance, the *chance filled with meaning*, *synchronicity*. Events there may or may not occur and when they succeed seem like they had never happened. To make them real they must be given *Meaning*. Which is to say, the second dimension of time can only happen with our contribution of a Meaning. If we do not give one, then what has happened there has in truth not happened, “lacks meaning” and is nothing. And where is *Meaning*? Is it in the future, in the present or in the past? We give it *a posteriori*, but in truth the Meaning was always there.

What we have done is to discover it, reveal it, get it out. Meaning does not come from the future, nor does it go towards the future. Meaning has always been.

Hence there must be a third dimension of time: that of Meaning, that of Eternity.

KALKI AND THE WHITE HORSE

Dobbs uses the term “pre-capture” of the future, in-stead of the foresight of it. One pre-captures the probabilistic factors within a system of situations that pre-dispose towards a certain section of future events.

And this pre-capture is not based on reasonings or conscious deductions, since the dispositional factors of the system cannot be observed or deduced. When they become conscious, then they generally are not realised and destroy themselves. The Great Ideas, the Ghost, must remain in Inspiration, living forever in the *numinous* emotion that awakens them. These are the garments in which we must preserve them so they can live and be satisfied. This is the Meaning as conceived by the I-Ching and the profound philosophy of the Dao of Lao Tze (Dao signifies Meaning). This is Nietzschean Inspiration.

Dobbs believes the messengers who bring us the second dimension of time, the knowledge of the probabilistic future, are tiny entities. He calls them the “Psitron”. And they would have only an “imaginary mass”, which in accordance with the theory of relativity would allow them to travel indefinitely at a speed greater than light, something impossible for any other particle to so far named without their losing *momentum*.

Dobbs, as a mathematician, introduces the working hypothesis of “imaginary numbers” that have allowed great freedom of action in contemporary mathematics. Thus, virtual implicit processes are evoked.

Soon one must work with the hypothesis of ubiquity, we suppose already glimpsed in the behaviour of the particles that “enter through two doors at the same time.”

The psitrons carry their messages directly to the brain without passing through the senses; thus, they act on the cerebral cortex much like the will does (what is the will?), without known physical means.

Dobbs believes he has made an important step in the explication of parapsychological phenomena and the mystery of the action of the mind on the physical brain. The chemistry of the brain is unknown to

us.

How is consciousness generated?

But if Dobbs believes he has advanced an explanation of telepathic phenomena, the transmission of thought and precognition or what is labelled in the acronym ESP, he does not claim the psitron can explain the PK phenomena.

The microcosm of mathematics, quantum physics and subatomic physics acts surreally only in the smallest spaces of our space-time, below the visible reality of the world; but he asserts their extraordinary behaviour would not be transferrable to the macrocosm where the processes are met with absolute regularity, without the variations that apply to large numbers. Therefore, the psitron cannot explain the movement of remote objects in the macrocosm without the use of energy transference; its action is in the microcosm. It does not explain the dice phenomena or mediumistic ectoplasm; even less acausal synchronistic events, the “chances filled with significance”.

We have wanted to give a vision of the strange phantasmagoric world through which the science of the present moves so that the reader should retain the following preference: For science everything is possible; the statements of current mathematicians and physicists do not exclude anything. They seem more and more to wrap themselves in a deep religious feeling in the face of the incredible they contemplate with the immaterial eyes of the mind. Nevertheless, they still find themselves imprisoned in the modalities of the physical, or rather in a mental functioning kept going through a maintained motion. They themselves would have *to mutate* to be able to open the ultimate breach, to cross through two or more doors at once.

Because these god-particles, angel-neutrinos, min-ions, psitrons, already have all the characteristics of the Celestial Courts and archangelic hierarchies it would be an archetypal reality that would return or reincarnate in the conceptions of science. They are here, they come without our seeing them, perhaps they direct the automatic vegetative processes of our bodies and the movements of the stars in the firmament. In the distant past it was believed that there were men who controlled the movements of the spheres with the power of their mind. The hermaphrodite giants of legend were the ones who built Tiahuanaco and Stonehenge, among other tokens of a vanished world. Perhaps science must pass from what is most below in the micro to what is most above in the macro. And there, science will reencounter the same phantasies and arbitrariness of the subatomic world. As

above so below, says the ancient wisdom; or as below so above, in this case.

The angels come from the future. They visit us, guide us, *Inspire* us. We do not see them. Do they see us? They are like a fistful of uncreated light, anti-light penetrating our light, our pro-light, stay there for a brief time as flying saucers. From time to time, they take one of us away. The man who is thus touched by an angel, or demon, that comes from the future is taken away in a fiery chariot and must lose his mind.

I think the real name of the traveller from the future is Kalki and he rides a White Horse, according to what the Hindu legends tell us. The Hindus also knew these things, and long before the modern mathematicians and physicists. We must not forget the Hindus were the inventors of the Zero. And the zero is a Circle.

Kalki will come to judge after the ultimate Age, called Kaliyuga, the heavy and materialistic Age of Iron, our age. Kalki is in truth Vishnu, the Preserver, and he will also be Shiva, the Destroyer. In the end it may be Christ who returns, as has been announced, in the Day of Last Judgement and Resurrection of the Flesh.

The White Horse gallops in the direction of the past and he rides faster than light. Mounted on his back, we will be given to reach the point where we meet our own body, equal to what it was; with it we shall go back towards infancy.

THE TRAVELER AND HIS SHADOW

He who comes from the future, in this second dimension of time, beholds himself. He is our *Anti*, our Shadow. Because, in truth, there is no first or second dimension of time within the Circle of Eternal Return.

Energy is repeating its formations, or light that repeats in a circular voyage. Light carries our images like an evil thief and in the infinitude of time will one day bring them back to us. We can also put this in a different way: If we are able to mount the White Horse (perhaps named Psitron) that gallops faster than light, then we shall reach the images and surpass them. That is why we will go galloping into the past.

The second dimension of time is also the first, now coming back. There I go, there I return. But what comes, what returns having my

form and individuality realises the other possibilities, all at the same time, or only one that was not fulfilled in the ancient life, in the first dimension of time when he went towards the future. So now Nietzsche does not go mad. Caesar is not assassinated. Napoleon will not have his Water-loo, the Cathars will not lose their war, the fortress of Montsegur will not be taken. And there is another difference: the body that returns, that "resurrects", being equal with the previous, nevertheless is not since to be able to return, the body has had to mount onto the back of the White Horse of Kalki, faster than light.

His materiality, therefore, could only be imaginary; for this reason, composed of psitrons. He who returns is therefore the Double, the Shadows, an interior Astral Body. Perhaps the Superman. And this will have to be invented, imagined like the psitrons and imaginary numbers, like the "new possibility" or possibilities. All this through the means of Magic, Meaning.

Or Poetry. He is the similitude, the art of theatre. He is a Flower that does not Exist but is more real than everything that exists.

Surely there are more than two dimensions of time. The Eternal Return is fulfilled in the vicinity of the circumference of the Circle. But there is a centre.

And the time of the Centre is already that of eternity, that of the realisation of every possibility. In that time every door is passed through at the same time; every archetypal individuality is there and one only. He is there with Christ and with Dionysus. He has achieved anacephalaeosis, the Pauline apocatastasis and the Collective Being of Teilhard de Chardin. This is also the Purusha of the dualist Samkya philosophy of India, which is to say the One who is all but is separate from the All forever, in front of the All, in ultimate completion and longed-for solitude. He is the ecstasy of the Christian Gnostics and Meister Eckhart, in front of God, not dissolved in his bosom. We shall see God; God shall see us. He is also the confrontation with the Self of the Depth Psychology of Jung. It is quite possible that Professor Jung discovered the idea of Self ("Selbst", in German) in Nietzsche, who was the first genial psychologist to speak of this mystery in his Zarathustra. Jung defined the Self as "a Circle whose circumference is everywhere and whose centre is nowhere." The classic definition of God.

The terrible and ineffable impression of the ecstasy of Eternal Return would never abandon Nietzsche. What did he in truth see? A Circle? He would refer to the numinosity of this vision trembling and in a low

voice.

It is possible the Circle is a Tibetan “Tanka”, a Wheel of Life or a Mandala found within the body, or the belly of a great being, demon or angel, or within another circle in its turn within another and others.

How to escape from the circle of circles to go beyond outside of everything, even away from the centre?

With the means available to science at present, despite the heights reached by poetry, the world of Spirit and Mind is unapproachable. Science devours science; what is once claimed soon loses validity, impregnated with transitoriness. The Great Ideas, Inspiration, Ecstasy, Poetry are, on the contrary, eternal.

One must pass to another reality, discover science distinct from our own, a science that does not result in technics, in technology and that may possibly have once existed in disappeared civilisations and worlds: a science that permits travel to other universes, not in crude machines of visible matter that remains physical, that continues in the first dimension of time but with our Double, with our “psitron body”, not going “out” but “within” where the stars in truth reside.

“The sky has the form of the body of a man”, said Swedenborg, that impenitent traveller through the inner world, friend of the angels and who spoke with them.

In this study we wanted to show how much there is of the archetypal vision in Nietzsche, because she could provide man with an illusion of eternity, perhaps Saviour or terrible Noontide.

The traces of this noble and high human figure, this hermit, can still be felt in the sky, there, high up, where the wings of the angel-psitrons beat, or the Gods. They are the traces of a smoke of incense. Because he said it: “Our life should be fire and consum-mation, and much longer than the victim, lives the smoke and incense of sacrifice.”

Montagnola, Switzerland

January-February 1973

Document Outline

- CONTENTS
- A GREAT SANATORIUM
- THE ETERNAL RETURN
- THE MAGUS
- THE GIVER OF MEANING
- COULD NIETZSCHE SAVE HIMSELF FROM MADNESS?
- THE MEDIUM
- HALLUCINATION OF THE ATOM
- TIME THAT TRAVELS TO THE PAST
- KALKI AND THE WHITE HORSE
- THE TRAVELER AND HIS SHADOW